NOT ALL PEACE AND JOYOUSNESS AT "THE CROWNING OF THE KING."

In the dawntime of historic knowledge one learns in the nursery that "the king's in his closet counting out his money, the queen's in her parlor eating bread and honey," and from this early impression the average commoner comes to think of the life of royalty as an existence of, to express it vulgarly, "all beer and skittles." That there is any penalty of personal discomfort in the wearing and bearing of crowns may be a new idea to such, but a little reading of history will soon convince any one of open mind that it is not an experience to be greatly desired that now looms large before George V of England if the ease of flesh is the consideration.

Of all trying performances probably a coronation in midsummer is the worst, as it is a continuous performance, for many who hold tickets for seats along the route of procession occupy the seats the night before so as to escape making a passage through the congested streets. The ceremonies begin early always, for there is much that is religious in the ceremony, and during the Catholic days mass was an important part of the service, and that is taken fasting. On more than one occasion a king of England has fainted before the conclusion of the ceremony, and it is related that Richard II was borne fainting out of the abbey on the shoulders of four knights. The king's champion, whose part was to challenge any malcontent on the king's behalf, and whose pay for the act of chivalry was the second finest horse in the kingdom, thinking his chance of earning the steed was growing slim on the disappearance of the chief actor in the drama, actually barred the king's progress; but the earl marshal unceremoniously told him to begone and wait his perquisite until the king had revived and had his dinner.

The last George of the kings preceding Edward was crowned in July, and as Stanley said, "Being somewhat portly and the weather intensely hot, during one interval of the service he was compelled to go cool himself, stripped of all his robes, in the confessor's chapel; and at another he was only revived by some smelling salts which the archbishop's secretary had accidentally provided. As there is no record of a title such as the knight of the smelling salts, it is to be feared that too much emphasis was laid on the provision of the salts being accidental and the poor gentleman who saved the King some discomfort was unrewarded."

The same authority tells that the King also suffered through the ceremony of homage, when every peer of the realm who is able to attend must do homage to the Crown. George was strong in his dislikes, and many were bitter partisans of his deposed Queen, so the King amused himself during this part of the show by audible evidence of his dislikes as the unpopular peers came before him. This must have raised his already high temperature, for "he was perpetually wiping his streaming face with innumerable handkerchiefs, which he handed in rapid succession to the primate, who stood behind him." What unique souvenirs they would have made in their rumpled condition! And what a nice perquisite for the primate! Though had he been on this side of the water the title of kerchief-bearer would have followed him to the grave.

* * * *

It is devoutly to be hoped that the ladies will not suffer to the extent of the dames of George IV court from the high temperature when George V comes to be crowned, for it is sad to live in history, embalmed by the pen of Huist, who said: "The very great heat was nowhere more visible than in the havoc which it made upon the curls of the ladies, many of whose heads lost all traces of the friseur's skill long before the ceremony of the day concluded. The wax candles at the time of the banquet meeting fell without distinction of person upon all within reach"—rather indiscreet of the candles to be so familiar in their attentions—"and the splendid dresses of the peers and ladies were ruined by it; and escape was impossible, for the wretched tenants of a slave ship were never more closely packed together. If a lovely female," he adds, "dared to raise her eyes to discover whence the unpleasant visitation came, she was certain to receive an additional patch upon her cheeks, which in order to wipe off obliged her to wipe away some of the roseate hue which had been imparted to her countenance at her toilet, thereby obliging her to wear a double face—of nature on one side and of art on the other."

Almost as bad as a bath of hot candle grease, thought not as long continued, was the shower of sparks that fell on the devoted heads of those who saw George III crowned. The service was so long that darkness had fallen, when 3,000 candles burst into sudden radiance, lighted for the first time in the history of the nation practically simultaneously, for trains of prepared flax had been laid to all the wicks and the snake of fire ran from one to the other in the twinkle of an eye. For several seconds it rained fire on the heads of the spectators, as large flakes flew from the ignited flax. The Queen, not expecting this stage effect, was affrighted beyond all description, and her ladies were little calmer.

At this same coronation the people in the galleries were hungry after their long fast, and some ingenious soul thought of the plan of tying together handkerchiefs in to long ropes and lowering the end to the banquet hall beneath, where their friends who were so lucky as to be in reach of the table secured fowls, hams, and bottles of wine, which were tied onto the improvised rope and drawn back to the galleries as long as food and patience held out.

* * * *

King James II curtailed the magnificence of the procession at the time of his crowning by shortening the distance traversed, his reason for the economy being that it would cost half as much as the jewels he proposed to have provided for his consort. He is said to have expended so much energy on the matter of her magnificent attire he paid little attention to his own, and wearing the same crown that had served for Charles II, whose head was much larger, had a decided misfit, so that it was necessary for the keeper of the robes to hold it in place, as it threatened to slip down to the royal nose.

This gave Sir Henry Sidney, who was performing the duty of keeping it in place, a chance to twit the new King on the services his family had rendered the royal line, for he did not hesitate to remind the King that "this is not the first time, your majesty, that my family has supported the Crown." And the King could make no more defense than can one in a barber's chair, for Sir Sidney "had him."

When the agents of the parliamentary party broke up the regalia, which had been in use at all coronations since the day of the Confessor, they were much disappointed to find the weight of the crown that had been worn for a part of the coronation ceremonies during seven centuries to be stripped of the jewels—seventy-nine and a half ounces—so they only received for it at the rate of £3 an ounce, £248.10. The jewels were "sold for what they would fetch;" but this must have been a heavy enough burden, especially with the weight of the robes and other regalia, for any man to wish to bear long.

A picture of George IV shows just how uncomfortable a king in full dress can look. He has had all the finishing touches applied and is sitting with both hands full, a scepter in one and the orb, a kind of ball surmounted by a cross, in the other. One wonders how his highness will find relief if a fly lights on his royal nose. Will he fan himself with the scepter or throw the orb?

* * * *

It is not hard to wonder at the embarrassment of the girl, Victoria, when handed this curious object, who plaintively inquired when, at the end of the ceremony, the orb was handed to her, "What am I to do with it?" "Your majesty is to carry it, if you please, in your hand." "Am I?" she replied; "it is very heavy." Had she told the truth she would have said she did not "please" to carry it. Victoria also was the victim of a misfit, and a sad one, too, for it was the other extreme of being too large, and therefore the suffering was greater. The coronation ring was made for her little finger instead of for the fourth, or third, as the American count is, and when the archbishop was to put the ring in place the new Queen extended the little finger to receive it. But he, liking to boss a Queen, declared it must go on the large finger. She disputed the point, saying it would not go on, it was too tight; and the inhuman churchman declared it was right to put it on the larger finger. And put it on he did, and with such force the poor, tender skin was torn and hurt her so severely that the first act of her freedom from the ceremony was to pack ice about the injured member until the swelling was sufficiently reduced to get the ruby ring off.

Some few coronations are carefully rehearsed, that of July 19, 1821, when George IV was crowned, being gone over in every detail save the presence of the chief actor. The day before every person who had anything to do was provided with a printed form of his duties and went through them until perfect. But poor Victoria had no such luck; everything went wrong, so says Greville, for "the chief actors were very imperfect in their parts, as they had neglected to rehearse them. Lord John Thynne, who officiated for the Dean of Westminster, told me that nobody knew what was to be done except the archbishop"—maybe that was the reason the archbishop was so stubborn about the ring; "he knew that he knew"—"and himself, who had rehearsed, and Lord Willoughby, who had experience in these matters, and the Duke of Wellington, who is said to have taken part in three coronations, and the embarrassment and difficulty was in consequence great. The Queen never knew what to do next. They made her leave her chair and enter St. Edward's Chapel before the prayers were concluded, much to the discomfiture of the archbishop—no wonder he found revenge in the matter of the ring—until the Queen said to John Thynne, 'Pray tell me what I am to do, for they do not know.'"

* * * *

Of all awkward omissions at coronations probably there was none, from the standpoint of those religiously inclined, worse than that at the time George II was made King. The record of the great event remarks that "everything was brilliant and perfect in detail, except that though the dean and prebendaries of Westminster brought the Bible and the regalia to the ceremony, they forgot the chalice and paten."

George III also lacked a good stage manager, for everything seemed to go awry. There was fear that the ceremony itself would have to be postponed on account of a strike among the workmen at Westminster Hall, but the danger was happily averted, as the solemn writer phrases it. Then at the last moment the procession was delayed because it was found that the sword of state had been forgotten, and that no state chairs and no canopy had been provided for the King and Queen at the banquet. Hamlet with the Dane left out with a vengeance!

The King was annoyed at the delay and complained to the Earl of Effingham, the deputy earl marshal. "It is true, sir," was the reply, "that there has been some neglect, but I have taken care that the next coronation shall be regulated in the exactest manner possible." The King was not at all offended at this awkward remark; on the contrary, he was greatly amused, and had his revenge by compelling the tactless earl to repeat the remark many times again, to the earl's great distress.

One should think that of all the wearying and disagreeable parts of the ceremony the worst would be receiving the oil of consecration, especially in hot weather. Time was when custom required the King and his consort to be stripped to the waist so the oil could be applied to six parts of the body and head. Between the shoulders was considered as important as on the brow. With the growing refinement of the passing years that part of the service was modified, so that finally it came to permitting the king to wear a shirt open in many places and tied up again with ribbon. Thus the skin was exposed only a little at a time. Now the oiling is limited to the head.

Queen Elizabeth said the oil was grease and objected strongly to it, but convention ruled even this resolute lady, and she was properly smeared. Once pure oil was used, then a mixture of many things made into a sort of emulsion. It is said that the oil used in the Russian coronations is made up of forty ingredients, and the British is little less elaborate. When Mary I was to be crowned she was so fearful that the heresies of the former reign would bring ill-luck upon hers that she refused to occupy the chair of state and had a special one procured abroad and blessed by the Pope. The oil also was renewed, as she feared it had lost its efficacy through the interdict, and the imperial ambassador obtained a fresh supply to satisfy her.

So, considering the heat, fatigue, paraphernalia, and starvation that seem to attend the act of being crowned, one is tempted to be thankful that he was not born to the purple, but is just that finest thing in the world, a plain American citizen, and in the independence of that position can look on the show of king-making with interest without the discomfort of taking a leading role.

LEADERSHIP OF JEWS IN WORLD OF PROGRESS

President Arthur T. Hadley of Yale University recently announced that the gift of a sum of money from Louis Lewissohn would enable the university to support for a time at least a department of Hebrew literature, writes Henry Barrett Chamberlin in the Chicago Record-Herald.

The announcement of minor importance in the news of the day is of interest, as it attracts attention to the prominent part that the Jewish people have always taken in the intellectual activity of the world. Though a comparatively small part of the earth's population—the latest figures show that they comprise less than 11,000,000 in an earth population of more than 1,600,000,000—every profession or calling which demands keen intellect, supple intelligence, trained mentality, counts in its ranks of celebrated men a proportionately large number of men of Jewish blood.

In the arts and sciences, in astronomy, in music, drama, philology, mathematics, philosophy, in political science, some of the best known names in this as in preceding generations are those of Jews who have shown the world that in the higher domains of thought the populous races can not conquer by mere force or weight of numbers, that racial quality and not quantity is what counts.

The popular idea of the Jewish people as a race of traders is justified by their dominance in many fields in the commercial world. But this dominance is no more striking than their sway in the world of intellect. Persecution in old world countries forced upon them certain trades through which they could gain the gold that purchased immunity from cruelty, but Israel was a nation of students before it became a nation of money-makers, and in its traditions and ideals, the scholar, the rabbi, has been more esteemed than the money broker.

The great antiquity of the Jewish civilization may explain the relatively important part which Jews occupy in every community. They were reading the scrolls of the prophets, studying the courses of the stars, recording observations on the orbit of Halley's comet, while the ancestors of other races were still wearing the skins of wild animals and living in caves. For 2,000 years learning has been among them a claim to distinction. Since the days of the prophets they have had an extensive literature. The Bible, recording their history and their lives, contains poetry as noble as that of Homer. The Talmudic treatises which every Jewish boy reads disciplined the minds.

In Babylon, on the steps of terraced pyramids, Jews learned the rudiments of astronomy and their rabbis made use of the knowledge to settle the feasts of the calendar. Rabbi Joshua as early as 298 calculated the orbit of Halley's comet. The domes of our observatories shelter no more distinguished astronomer than was Sir William Herschel.

The learned rabbis of the middle ages, especially those of Spain, were physicians, mathematicians, grammarians, poets, philosophers, sometimes even administrators, and helped to keep alive the learning which they transmitted from an older time.

Coming down to our own time, a more liberal time in most countries, a time of better opportunities for the Jew in most, the distinguishing ability which lifts men above their fellows is found more often relatively to their numbers among the Jews than among other people. The mayor of Rome, Enesto Nathan, is a Jew. London has within the memory of living men had five Jewish lord mayors—Sir David Salomons, Sir Benjamin Phillips, Sir Henry Isaacs, Sir George Phillips, who was lord mayor during Queen Victoria's diamond jubilee, and Sir Marcus Samuel, who was lord mayor during the late King Edward's reign.

Every year on primrose day leaders of the British aristocracy do homage to the memory of the great tory leader, Lord Beaconsfield, the Jewish Disraeli. In France the name of Leon Gambetta still stirs the people, and the education of no German socialist is complete if he has not imbibed the teachings of Ferdinand Lassalle.

Ricardo, Karl Marx, Nordau, Lombroso, Jacobi, Reiss, Ollendorf, each name stands for something with which the man of culture must have at least a nodding acquaintance, whether it be the theory of population, of genius, of criminal characteristics, of the natural method of teaching languages, or what not, and each name is that of a Jew.

Baron Haussmann, who helped to make Paris the city beautiful, was a Jew. Josepf Israels, the Dutch painter; George Brandes, the Danish critic; Francis Palgrave, identified with "The Golden Treasury of Song;" Sidney Lee, author of "The Life of Queen Victoria" and "Life of Shakespeare;" Israel Gollancz, editor of the Temple Shakespeare; Oscar Straus, United States minister; Lord Rothschild, financier; Jacob H. Schiff, philanthropist; Auerbach, author; Rubinstein, Mayerbeer, Mendelssohn, musicians; Ebers, Egyptologist—the list could be indefinitely extended. And it would include men with open hands and hearts as well as with ready minds. Chicago alone has an annual subscription list of $300,000 collected to care for the Jewish poor.

It is a great race this, which has persisted so long under circumstances often so adverse. Slight wonder that Mark Twain wrote: "The Egyptian, the Babylonian, the Persian, rose, filled the planet with sound and splendor, then faded to dream stuff and passed away. The Greeks and Romans followed and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out and they sit in twilight, now, or have vanished. The Jew saw them, and he is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his powers, no slowing of his energies, no dulling of his alert and aggressive mind. All forces pass, but he remains. What is the secret of his immortality?"

SOME MAGIC STONES.

Tales of "Adders' Eggs" and Wonderful "Goa Stones."

The substance called "ambergris" (gray amber), valued to-day as a perfume, is a foecal concretion similar to a bezoar stone. It is formed in the intestine of the sperm whale, and contains fragments of the hard parts of cuttle fishes, which are the food of these whales. "Hair balls" are formed in the intestines of various large vegetarian animals, and occasionally stony concretions of various chemical composition are formed in the urinary bladder of various animals, as well as of man. The "eagle stone" is also a concretion to which magical properties were ascribed, says the London Telegraph. I have seen a specimen, but do not know its history and origin.

Glass beads found in prehistoric burial places are called by old writers "adders' eggs" and "adder stones," and were said (it is improbable that one should say "believed") to hatch out young adders when incubated with sufficiently silly ceremonies and observances. A celebrated "stone" of medicinal reputation in the East is the "Goa stone." This is a purely artificial product, a mass of the size and shape of a large egg, consisting of some very fine and soft powder like fullers' earth, sweetly scented and overlaid with gold leaf. A very little is rubbed off, mixed with water, and swallowed as a remedy for many diseases. The deep connection of medicine with magic, throwing light on the strange applications of stones and hairs, bones and skins, by imaginative mankind, in all ages and places, is exhibited in the common practice of writing with ink in a sentence of the Koran (or other sacred words) on a tablet, washing off the ink and making the patient swallow the water in which the sacred phrase has been thus dissolved! How convenient it would be were it possible thus to impart knowledge, virtue, and health to suffering humanity.